Respect Due the Home of the Naba

554 The kombéré is absolute master of his territory. His subjects must show him the same deference as he himself shows to the Mogho Naba.

However, even though he is not a noble, a minister of the emperor need not remove his cap to respond to the salute of a kombéré. On the contrary, the latter is required to humble himself, to give way before him just as he would before the Mogho Naba.

644 The nabiga (son of a naba), nakomsé (descendants of naba) and, still more, an ordinary Moaga are all categorically forbidden to wear their shoes or their caps at the court of the naba. The only exception to the rule is when the person is a Moslem convert, but even then he always leaves his shoes at the door. He may, however, wear his cap or turban. Shoes and headgear may be put on again only after the subject is 300 meters from the house of the naba. Sometimes, in places where custom is rigorously enforced, the person must be out of sight.

[687] Any infraction of these rules was punished severely by the lash and by confiscation of property by the samand'kamba of the naba [110] when the offender was not of the nobility, that is, was neither nabiga nor nakombga.

● 291 It is interesting to note that wearing the fez, originally one of the badges of chiefdom, was forbidden to the nabiga and all the more to the talga (ordinary Moaga). Today it is commonly worn by men and youths since European traders and shops have made common an article which was once very rare.

576 Shaking hands. One seldom sees a naba extend his hand to one
643 of his subjects or, more especially, to his brothers or fellow nobles (nakomsé).

There are two reasons for this prohibition: 1) the naba is supposed to maintain a certain distance between himself and his subjects, a normal practice; and 2) a superstitious belief has it that persons [154] harboring evil intentions toward the chief put magic powders on their hands to cause swellings which may develop into real abscesses.

It should be said that the napagha, who is regarded as a piece of property, is part of the estate of a deceased chief. The new naba takes some of the old and young wives, and the rest are kept in the family of the nabissi. It is therefore not unusual to find women in the household of a naba who have been married to two or even three deceased chiefs. If they are not too old, they may give birth to children of the chief who is their second or third husband.

The establishment of a naba is often divided into three sections.

1. The zagkas sanga (the great house). All the old women, the unwanted ones, live here. Their mistress and guardian is the pugtiéma, who has charge of the house where the kimsé or manes of the ancestors live.

2. Zagbilin. The middle-aged women [163] who are still occasionally visited by their husband live here.

3. Dogoundba. This is the assemblage of several young and beautiful wives grouped around the favorite. They are called dogoundba, "guardians of the hut of the naba." These women receive all the favors, wear the finest ornaments, and are dressed in [291] godé (1). Most of the time the dogoundba live in one or several

1. A skirt that is highly valued among the Mossi.

huts, depending on their number.

Each of the women in the other two sections has her own hut.

Since the naba has too many wives to be able to look after all of them, they must provide their own clothing and food. Hence, they are forced to cultivate plots and sell some of their produce. Each napagha has her own small field of millet, peanuts, beans, and peas.

The dogoundba have a collective plot. They help their husband who not only has to feed them, but is also required to support [357] the sogoné and the samand'kamba (the latter are "people of the outer courtyard," another category of servitors who are sent on errands to the villages or who serve as grooms).

In the homes of the kombemba (plural of kombéré), it is the duty of the dogoundba to prepare food for the sogoné and for any

343 Chicken house and pens. Every head of a compound has a
235 small straw hut for fowl within his establishment. There is also a
231 small round hut of clay for the sheep and goats.

Repair of houses. When an establishment is damaged by rain
356 or is in need of repair, the work is done by the residents (the head of the family and the dakompa, as well as the father's wives and brothers) with no help from outsiders. There is no pay beyond the usual meals. The head of the family merely says to the workers when the work has been completed: "N'fa nel toumtogo, imaou nian (thanks for the hard work, many thanks for the labor)."

[223] Chapter 14

Mossi Clothing

Dress of the Naba

241 In this chapter we shall examine the various modifications
554 and improvements in the dress of Mossi chiefs.
435 1. Before and during the first twenty years of the French occupation. (a) Zangoego pelga: a large robe made of narrow bands of cotton fabric, rather expertly woven. These robes, which are made and embroidered by specialists, used to cost from 70,000 to 100,000 cowries (1).

1. One hundred francs. The five-franc note is now worth 1,000 cowries. The silver five-franc piece was worth from 5,000 to 7,000 cowries, depending on the fluctuations of exchange.

(b) Karfo: a large robe, dark blue in color, made of the same material as the preceding (50,000 to 70,000 cowries).

(c) Noufa: a large robe and trousers, made of very fine fabric in a dark gray color. It had the value of two slaves or 70,000 cowries for the robe and 50,000 for the trousers.

291 554 435 (d) Zag'banko: a colored garment, varying in price between 40,000 and 50,000 cowries.

(e) Baourou ganga: a light gray blanket, valued [224] at 50,000 to 60,000 cowries, which can easily be made into robes and trousers.

[439] All these garments were imported by traveling Haoussa (Zangoéto) and a few Yarcé, the only traders at the time, who bought them in Gambaga (Gold Coast), the only known trading center at that time. As we have pointed out in an earlier chapter, the Mossi knew of no country other than their own.

There were, of course, some naba who wore only rough garments made of cotton strips woven locally.

Headgear. The inhabitants of Béré (a village of the province now ruled by the Gounga Naba) used to make caps, called manfo, which were highly prized by Mossi chiefs (priced at 2,000 to 3,000 cowries).

Some notables wore caps made at Wéogtinga (province of the Ouidi Naba) by the descendants of Naba Zombré, the twentieth successor of Oubri.

291 554 177 2. Modifications and improvements introduced since the establishment of the government of Upper Volta (1919). The various fabrics available in the European outlets and the fine white or blue bazin [fabric] are more and more being used to replace the clothing of former times. [225] These fabrics are made into robes, trousers, blouses, and forkia (this last is a kind of long blouse with wide sleeves, much prized by Senegalese [352] traders). Shirts of every conceivable color and style are hoarded in trunks and chests bought at the commissary or made locally by carpenters trained in European shops.

Many chiefs claim that garments made of cotton strips are heavy and cumbersome and impede walking.

[439] Oriental caps imported from the Gold Coast, dark red velvet hats, and even sun helmets are replacing the headgear of old.

The markatassé and mougou, rustic leather boots made by Mossi shoemakers are giving way to shoes, puttees, and leggings, [494] or to new types of boots and slippers -- the shoemakers of Djenné are now well known among the Mossi.

291 554 177 Finally, many chiefs (particularly province chiefs and dignitaries at the emperor's court) appear on feast days dressed in costumes ornately embroidered in gold and silver, products of Moroccan industry. Two of these ministers even wear with pride European costumes on these occasions.

Dress of the Mossi Subjects

292 Men. The accouterments and weapons of a Moaga who wished to be admired on festive occasions used to include the following: the koiglinga and the dandaogo (kinds of long blouses with sleeves); koursi(trousers) in dark blue; the karfo (seldom worn, [226] however, because of its high cost); a zangoégo [411] (large Haoussa knife); a manyanfo (cap); a logwaoga (quiver and arrows); and a boussan-zandé (iron club).

292 177 Today he wears the same garments made from cotton strips woven locally (except the karfo), but it should be noted that young men who return from the Gold Coast or neighboring colonies nearly always have clothing made of commercial fabrics. They may even -- and this often happens -- parade a second-hand overcoat. In the villages out in the bush, the large knife (zangoégo) is still worn, hanging from the shoulder by an albolé (ornament).

Some young men, however, usually traders in prosperous circumstances, dress in the fashion of the Sudanese who live in cities.

291 Women. A Moaga woman usually had only three skirts: (a) the skirt worn at home which was her working costume; (b) an indigo-blue skirt (fou-sablaga) which was reserved for holidays and for trips to the market; and (c) a white or dark-blue skirt cloth, trimmed with long fringes -- a kind of bambara dissa -- which she wore over her shoulders or over her head on ceremonial occasions. She replaced these articles whenever necessary.

[554 435] Only the wives of naba and of certain notables [227] were able to own, in addition to the forementioned skirts, a godé, a skirt of Haoussa origin and quite expensive (1).

1. Even today it costs between 55 and 100 francs.

301 As ornaments the Moaga woman had only red or yellow copper bracelets and the kindifou (a bright red bead). Even then only women of means could procure such ornaments. The [435] kindifou cost only 50 cowries a bead, but since cowries were monopolized by the naba, notables, and rakangba (prosperous Mossi), the beads were far too expensive for the small resources of the average Moaga woman.

Bracelets made of a special stone (a mixture of gray and white) and called manekagcé (manekaka in the singular) were worn only by the Yarbi (young Yarcé of both sexes). It is said [439] that these bracelets were peddled by the Kibissi (Habé), and they seem to have come from the Timbuktu area.

301 554 Silver bracelets were worn only by the dimbissi (descendants of dima, that is, the family of the Mogho Naba), by kombemba (canton and province chiefs) and their descendants, and, finally, by prominent persons who were in favor at court.

291 177 At the present time, especially at Ouagadougou, the women adorn themselves with garments of all kinds (skirts of native material, bazin, godé, and other fabrics, as well as skirts from stores). Some have even adopted the blouse and ample robe affected by [352] elegant Sudanese [228] women. Many now own trunks which replace the sacks formerly used to store their clothing.

291 178 The Senegalese handkerchief, a head scarf, is now considered absolutely indispensable. In rural areas there is an increasing desire to dress better. More cotton is grown. Girls and women from the bush buy glass beads of all colors when they come to Ouagadougou to work, and they wear them around their necks or around their hips in the manner of Bambara women.

416 Although the "mirror" used to be the clear water of springs and brooks, there is hardly a woman today who does not have one or two mirrors. Finally, a bit of elegance is added to the wild 301 beauty of the women by silver earrings, bracelets, and amulets sewed in a panther skin -- these are becoming a passion with Mossi peasant women.

291 It should not be inferred from the above that the Moaga always feels obliged to wear clothing at home. Any time that he has no need to go out or to visit a friend or relative at some

291 distance from his home, he wears only a benda (loincloth), which does not even cover his buttocks, and a blanket.

He goes about with torso uncovered and likes to show that he is [229] well muscled. When the women are inside their huts, especially when they are engaged in the laborious task of removing the seeds from cotton with their gourça, they pull their skirts up to the hips, making themselves half-naked.

Young girls who have not yet reached puberty and are not yet excised often go about completely nude, unless they hide their sex behind the rags of an old skirt.

Personal Grooming

Ablutions and Care of the Body

515 Married persons and women are fastidious about body cleanliness and therefore have a regular morning routine. This involves washing the face, hands, arms, and legs. During the cool season (end of November to February 15), a little karite butter is added [271] to warm water to soften the skin. Since water is scarce, people take few baths. In villages where there is abundant water, however, the inhabitants bathe two or three times a week.

Unlike their elders, young people and children are careless about cleanliness and may go about all day long without washing [164] their faces. This gives rise, incidentally, to serious cases of conjunctivitis among the children.

Sanitation

312 Drinking water. Water for general use is obtained from
271 water holes created [230] by the inhabitants with dams in order to supplement the wells which often run dry during the dry season. The natives make no effort to purify the water which they often keep for days in containers where mosquito larvae flourish. Pond water is used for drinking. In some villages, however, where the water is actually muddy, the following measure are taken to clear it.

(a) The oil is extracted from crushed peanuts, and the residue is put into the muddy water. It takes about three-quarters of an

1: Delobsom--146 I-5 (no date) 1933 FA28 Mossi FA28

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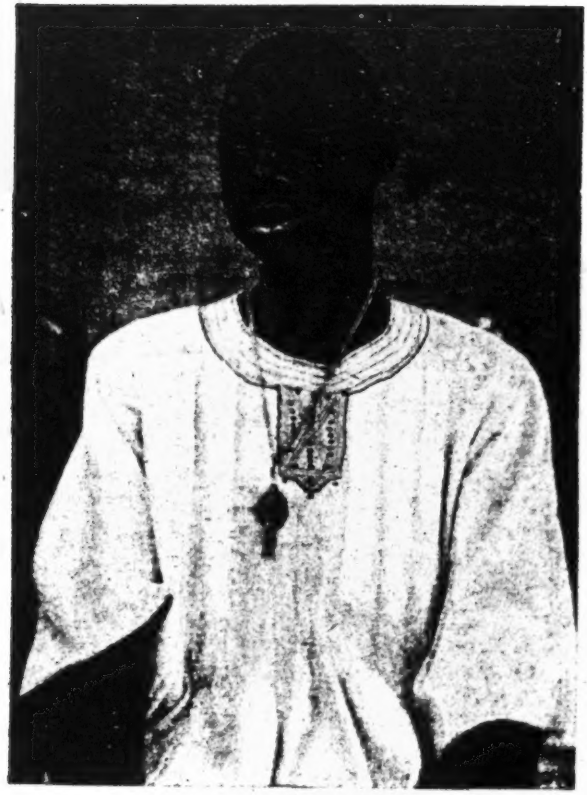

A Mossi Type.

From the Mission of the White Fathers at Ouagadougou.

1: Delobsom--148 I-5 (no date) 1933 FA28 Mossi FA28

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Mossi Girl.

From the Mission of the
White Fathers at Ouagadougou.

1: Delobsom--153 I-5 (no date) 1933 FA28 Mossi FA28

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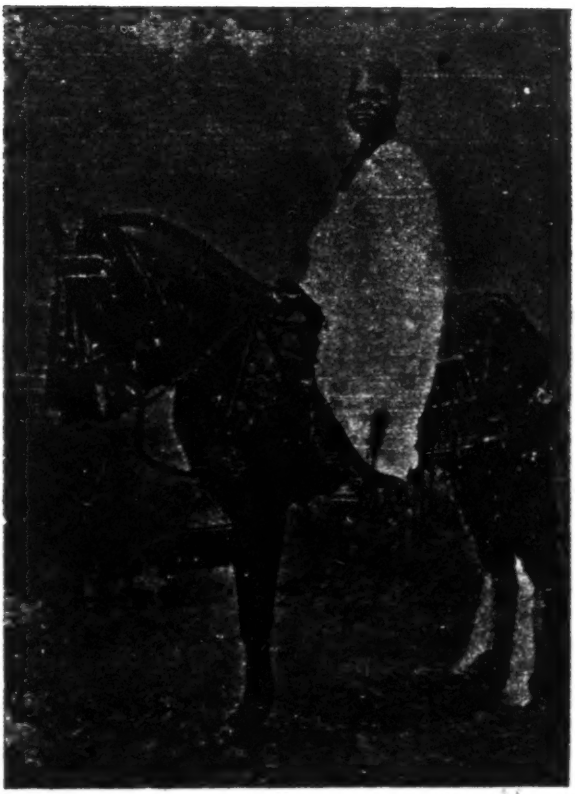

Gounga Naba Gounga Naba
Third Minister of the Mogho Naba.

From the Mission of the White
Fathers at Ouagadougou.

1: Delobsom--155 I-5 (no date) 1933 FA28 Mossi FA28

The Baloum Naba on horseback among his Courtiers.
From the Mission of the White
Fathers at Ouagadougou.

1: Delobsom--157 I-5 (no date) 1933 FA28 Mossi FA28

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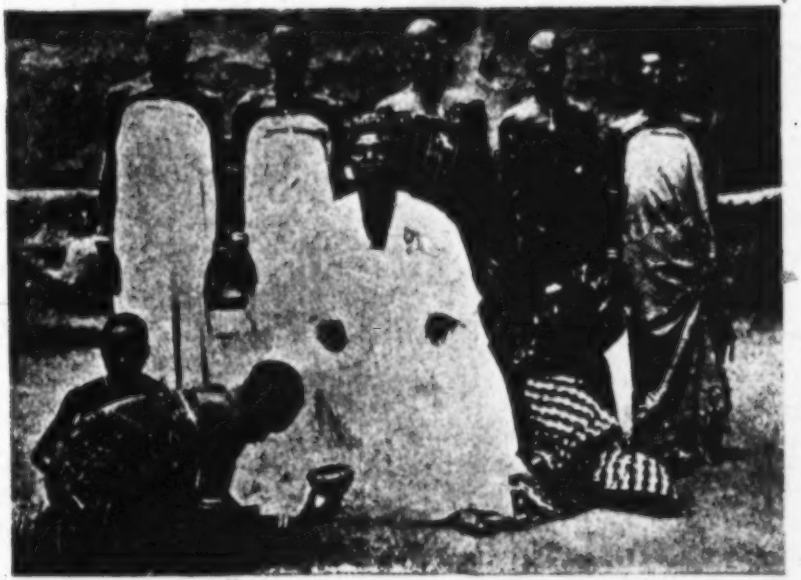

The Third Minister of the Mogho Naba (Gounga Naba) among his Servitors.
(The latter wear Christian medals)
From the Mission of the White Fathers at Ouagadougou.

1: Delobsom--158 I:5 (no date) 1933 FA28 Mossi FA28

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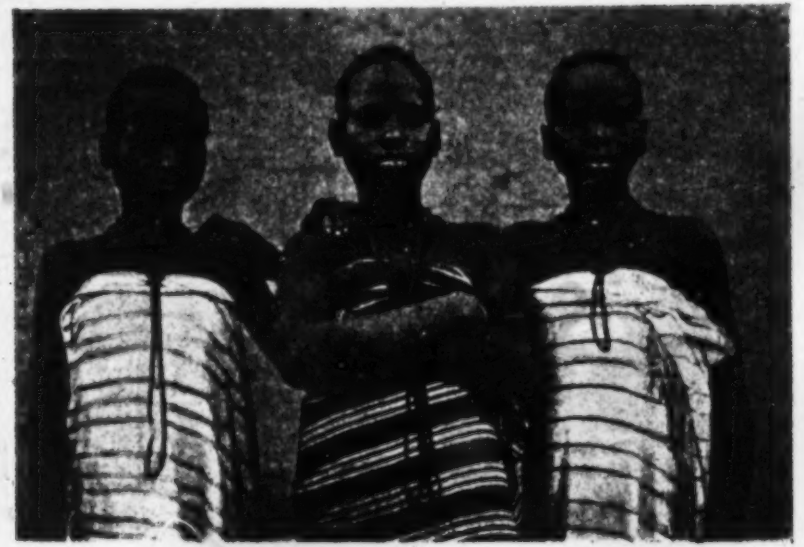

Three Mossi Girls.

From the Mission of the White Fathers at Ouagadougou.

1: Delobsom--159 1-5 (no date) 1933 FA28 Mossi FA28

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Mossi Woman Spinning.
From the Mission of the White
Fathers at Ouagadougou.

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A Canton Chief (Doulougou Naba) and his Servitor.

From the Mission of the White Fathers at Ouagadougou.

/4/ BOOK I. POLITICAL LIFE

Chapter 1. The Country and Its Inhabitants

142 Although the Mossi is not a handsome type of Black, there is nothing disagreeable about him. He is rather tall, with lively eyes, woolly hair, flat nose, occasionally rather fine features, lips which are broad without being too thick, and cheeks heavily marked with three parallel lines running from the temples to the chin and a fourth leading perpendicularly from the nose to the other three. His limbs are muscular, and his color neither ebony nor copper but an intermediate hue.

●291 He acquires a truly attractive and resolute air when he dresses in festive clothes, with his broad, dark blue, Zouave-like trousers, his loose shirt made of white and blue fabric strips which falls lightly over the arms, and on the right shoulder his doré, a weapon consisting 411 of a slightly bent iron rod, flattened at one end and terminating at the other in a ring hafted perpendicularly to a short stick. His wrist [301] is often adorned with a copper bracelet, and he nearly always carries at his waist a stiff knife, enclosed in a leather sheath which ends in a tuft of leather strips with cowries attached to them. He wears a 291 cap made of two diamond-shaped pieces of colored fabric half-sewn together; the two free ends may serve to cover the ears and cheeks, but are usually worn raised in the shape of a tiara. A great fighter, he wields the knife with dexterity or strikes with the doré which can become a dangerous club.

173 The Mossi are a conquering people. They have not always lived in the territory they now occupy. But where did they come from? 648 The elders questioned all say that their people came from Gambaga 643 (British Gold Coast), and this is why the Moro Naba Wobro took refuge in Gambaga when he was dethroned by the French conquest; this is also why the naba of Gambaga is notified whenever a Moro Naba dies, and why the shoes, cap, and scepter of command of the deceased are sent to him as gifts to be laid on the ancestral tomb. Gifts are also sent to the naba of Fada N'Gourma, which the Mossi call "Bingo." When the Moro Naba dies, his bow and quiver are presented to the

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Mossi Youths.

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2:Mangin--19a M-5 (ca. 1910) 1921 FA28 Mossi FA28

A Mossi Province Chief.

The Moro Naba of the Mossi.

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Above: The Moro Naba. Behind him, his brother, about twelve years old and the head of a large province, flanked by two pages.

Below: The Bullom Naba and his Pages. Behind him, his two Christian sons.

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Above: A Naba and his Men.
Below: Mossi Elders.

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2:Mangin--49a M-5 (ca. 1910) 1921 FA28 Mossi FA28

Tattooed Mossi Women.

Tattooed Mossi Youth.

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documentation on this matter is not extensive enough to enable us to attempt a comparative study."

Marc do not base themselves exclusively on this argument. They also use a tradition of the Mossi themselves, and it would doubtless be unwise to reject it without examining it further. An argument that could be cited in favor of a very ancient occupation of Djerma by the ancestors of the Mossi is Binger's following remark: "The Mossi must [171 411] have remained in contact with the Touareg /Tuareg/ for a fairly long time (2) ... since they partially adopted their dress and use, as they do, the <Auteh-handled [poignée en CROIX] saber."

2. In this quotation, I have omitted the word "after," since Binger assumes that the Mossi, after taking Timbuktu in 1326 by order of the Mali, remained there until 1433, having, therefore, one century of contact with the Touareg. In reality, the Mossi stayed in Timbuktu only a very short time, and this raid could not have given them a prolonged contact with the Touareg, from whom they were separated before the fall of Timbuktu, and again as soon as they left the town, by the entire Songhaï country stretching along the banks of the Niger River. On the contrary, if they had formerly occupied Djerma, before the Djermabé or the Songhaï, one can easily understand this contact with the Touareg as well as the existence of the sword with the short crutch-handle /poignée en croix (Binger wrongly calls this straight sword a saber). In addition, when Binger speaks of the Targui /Tuareg/ dress, adopted [291] in part by the Mossi, he doubtless thinks of the lithâm (or face veil) which was then worn by the Mossi horsemen. At the present time, they are no longer worn, and I have never seen them among the Mossi, where I lived 1908-1909.

252 boiling water and eaten in this fashion. This is an important source
261 of food in times of famine which, when they come among the Blacks, usually come in May, June, and the first half of July. The néré gathered in March and April comes just in time to combat the famine.

/498/ As for the seeds of the fruit, they are removed and set
252 aside before the sweet meal is mashed. They are preserved to make
263 kologo (the Mossi name) or soumbara (the Mandé name), a pungent condiment highly prized by the Blacks. In order to make this, the women boil the seeds, allow them to cool, stamp on them to remove the skin, and wash them carefully at the watercourse. Sometimes the skin is removed by hand. Then they are cooked for 24 hours, and steeped in water for another 48 in a well-covered canari, in the shade, in a damp spot, to rot the seeds. Then they are laid to dry in the sun on a mat for two days, and pressed with the hands into balls of varying size. It is in this shape that the soumbara is utilized or sold. In Mossi territory, small balls are
[435] worth 100 cowries apiece and large ones 300. At Leo, in Nounouma territory, all balls are the same size and worth 100 cowries. In appearance, the kologo is rather similar to that black coloring matter used by French housewives to add substance to the broth. Whenever a woman wants to use some kologo, to add some to the sauce, she pries loose a small piece from the ball with the tip of a knife and mashes it with the crushing stone. She pours the resulting powder into the sauce.

356 Let us note further that the bark of the néré pod is also used, although not for eating purposes. The Mossi and Gourounsi use it to blacken and polish the floor of their huts and clay roofs. The néré bark is seeped in water for one day, and then the water is tossed on the surface to be polished, that has been tamped down carefully first. The floor is tamped again with the water, and then allowed to dry. This is done three or four times, and in the end the clay surface acquires a handsome black or grey polish. It almost becomes a mirror if the procedure is carried out properly.

284 Finally, to close our list of the uses to which néré is put, we
291 have seen that the brown filaments that grow on the bark of the néré pod are used among the Gourounsi to make belts for /499/ the women, or rather cords to hold up the bunches of leaves that constitute the sole garment of local ladies.

286 There may be five weaver-cultivators in a small village, or fifteen in a large one.

286 283 Customers bring the weaver the cotton thread spun by their wives, for spinning is a family affair. The women spread out the tufts of raw cotton on a small board and extract the seeds by pressing upon them. Then they spin small quantities of cotton between their fingers and thus make it into threads which they coil around a twig. The threads are handed to the weaver in this form.

286 The weaver uncoils the threads and sets them on his loom, which is very primitive. It is the same one used throughout West Africa, and it is called niri in Mossi. The cotton strips are usually from 8 to 10 centimeters wide. Their length, which is quite variable, may reach 50 meters. The weaver makes his loom himself.

Let us present an Ouagadougou weaver, Beïdou Ninkéma, the head of a soukala. He has two wives and no children. He tills the soil during the rainy season and weaves during the dry season. His fields net him more than his trade, because the Yarsé also work at the weaver's trade, and since they are more skillful at it than the Mossi their competition is formidable. /533/ The customers bring him thread, and he makes it into cotton strips. He is paid 500 [435] cowries to make the strips needed for a skirt. Sixty strips are needed to make one skirt.

[294] Our weaver is also a tailor, but only on occasion, and incidentally a tailor of the lowest order for he can only make skirts and cloaks. [435] He cannot make trousers. He makes a cloak for 0.50 franc, a skirt for 0.20 franc, with the fabric supplied, of course.

286 857 291 Let us add that child-weavers are also to be found among the Mossi. They make pétala.

"Pétala," says the Cahier des Rapports of the circle /of Ouagadougou/, "are small, very narrow strips, from 10 to 25 millimeters wide, made of multicolored threads, yellow, red, blue, green, etc., dyed in the territory and woven by children on simplified looms.

"Those strips, which are very strong, are used as trouser belts.

[435] "Pétala is worth a little under 0.10 franc a meter, and its sale nets a small profit to the children who make it and who sell it themselves on Mossi markets.

286 "This kind of braiding is not exported."
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294 There are tailors as well as weavers among the Mossi. The
563 tailor's trade, incidentally, is exercised in Mossi lands not only by the Mossi but also by the Yarsé and by some of the Haoussa who are settled in the territory.

294 Mossi tailors till the soil during the winter season and work as tailors during the dry season. Their fields net them more than their trade.

Most Mossi tailors do custom work. Cotton strips are brought to them, and they sew them into the required garment. Others purchase cotton strips, make them into various garments (skirts, cloaks, trousers, caps) and have their wives sell them at market. Those, however, are in the minority.

A cloak is called fougou in Mossi, a skirt fougoupoko from poko, "woman" and fougou, "cloak." Trousers are called koulouga.

/534/ Let us add that garment manufacture has remained a family industry in much of Mossi territory. Many Mossi can sew, and they make their own clothes by sewing up cotton strips. Let
[462] us note here that as in nearly all of West Africa, it is the men who sew rather than the women. In this area of Africa, indeed, sewing is essentially a male occupation rather than a female one.

Now to present a Ouagadougou tailor, Mohammadi Bagaré.

He tills the soil and does nothing else during the winter season. He exercises his tailor's trade during the dry season.

He does custom work. Those who want a garment bring him cotton strips in sufficient numbers, and he makes the requested gar-
[435] ment. He asks 1,000 cowries to make a large cloak, 500 for a small one, 200 for a skirt. To make a cap he asks only for one kola nut, which is worth 50 cowries at Ouagadougou. He takes 200 cowries for a pair of trousers.

It takes him five days' work to make a large cloak, two days for a small one, one day for a skirt, two days for a pair of trousers, one hour for a cap.

[412 His only working tool is the needle. Mohammadi uses European
431] needles.

8: Skinner E-5 (1955-1957) 1958
FA28 Mossi FA28

sands of Mossi who fled their homeland to escape forced labor or military service ultimately returned as Moslems, but the majority of seasonal migrants do not have enough contact with foreign populations for them to become Moslems. Most of the Mossi who migrate to Ghana work on cocoa farms far removed from large centers of population. It is also true that even those Mossi who worked for Moslems on the farms and found it expedient to "pray" (as the Mossi refer to conversion to Islam) soon reverted to paganism on their return in order to escape the displeasure of their lineage members. I have recorded several cases of pagans who became Moslems only when they returned from abroad to find their relatives all converted to Islam.

Today there are obvious rewards for those Mossi who embrace Islam; besides such tangible rewards as getting wives and children, there are the intangible ones of upward social mobility and greater prestige. It is important to note that most liberated slaves and serfs are now Moslems. Formerly these non-Mossi had low status, but today those who have been to Mecca bear such proud titles as *Hadji*. On the night before Ramadan, one of these men gave a talk before the Nobéré chief during which he chided the chief for his impiety and voiced the hope that the next chief would be a true Moslem. He admitted that the chief might interpret such a speech from a former serf as impertinence, but he begged him to accept the censure as coming from the servant of *Nabiyama* (the prophet). This same man had refused to pay homage to the chief at the annual sacrifice to the ancestors, and when admonished returned the daughter which the chief had given him as a wife. In earlier days a chief would not have given a daughter to a serf, and moreover, a disrespectful serf could be killed instantly.

Many French administrators and Christian missionaries allege that Mossi youth embrace Islam because they like the beautiful robes and red fezzes of the Moslems, but this is a naive explanation for the conduct of a highly sophisticated people. Most young men in Nobéré wear Moslem-type clothes because such clothes are the mode. Now that sun helmets, dark glasses, and women's raincoats with hoods are in vogue, pagans as well as Moslems wear them. What is of interest, however, is that when pagans become Moslems they wear cleaner clothes and affect a different style of life.

The local consensus is that Moslems are much better behaved than pagans because they do not swear, fight, or get drunk in public. The man chosen as Imam is required to have such characteristics as mercy toward evil-doers, benevolence, magnanimity, physical beauty, and virility. Yet many Mossi say that the Moslems can be worse than any other people. They accuse them of being charlatans, of selling Koranic verses as charms, and of committing murder by the use of magical formulae. Neither pagans nor Moslems believe that a man is necessarily good because he recites his daily prayers or goes to Mecca.

Moslems in the district follow most precepts of their religion: they recite the five daily prayers according to the rites of Tidjani (there are only two Moslems of the Hamada sect in the district and no members of the Hamallist sect), give alms to the poor, observe the month-long fast (called by the Mossi the

11: Skinner E-5 (1955-1957) 1964
FA28 Mossi FA28

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Visitors to the court of Moogho Naba Baoum salute him in the traditional Mossi manner.
From Louis Binger, *Du Niger au Golfe de Guinée par le pays Kong et le Mossi, 1887–1889* (Paris, 1892).

[p. 178 - A]

11: Skinner E-5 (1955-1957) 1964
FA28 Mossi FA28

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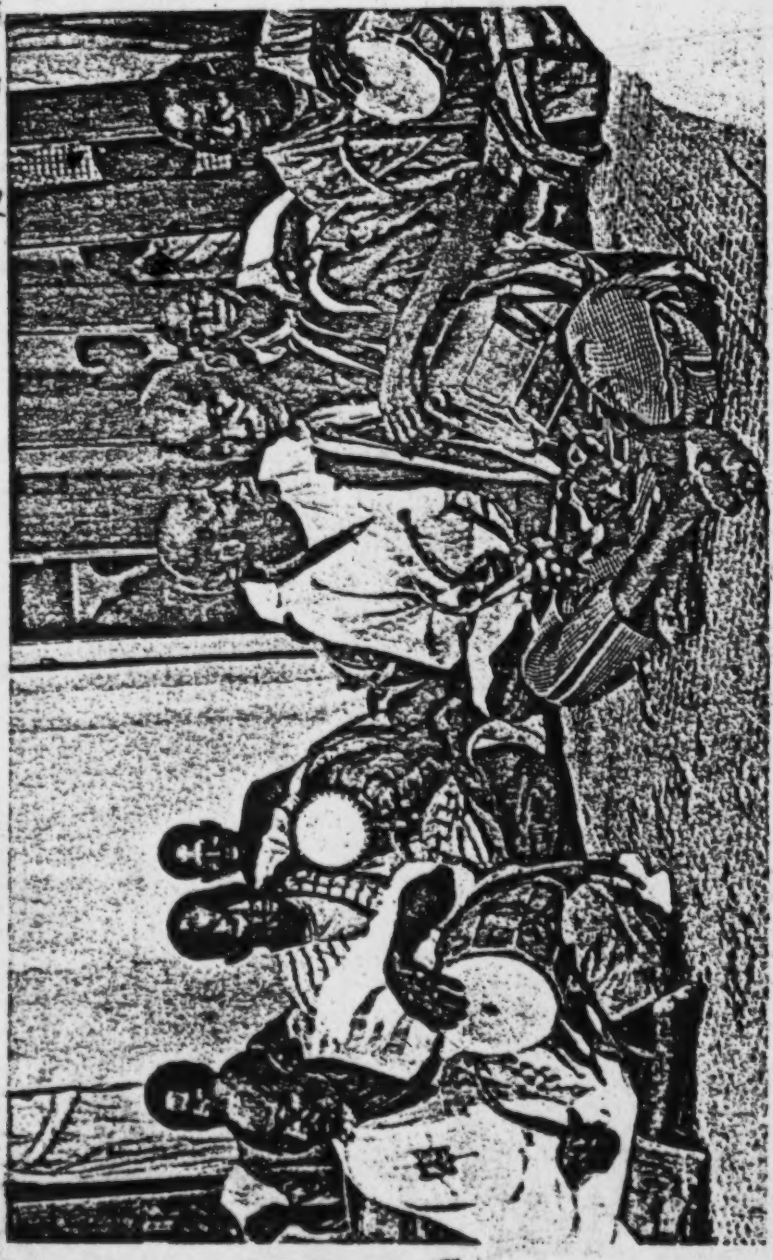

The musicians of the royal court, the Benskro.

[pp. 178-C]

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[p. 178-D]

(*Left*) Mogho Naba Kougri and Ouezzain Coulibaly, who became Vice President of the Government Council of the Upper Volta in 1957. (*Center*) Maurice Yaméogo, President of the Republic of Upper Volta. (*Right*) Mogho Naba Kougri (1957–) on his ceremonial horse at his installation.

11: Skinner E-5 (1955-1957) 1964
FA28 Mossi FA28

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[E-111 (a)]

Mogho Naba Kougri at court. He is flanked on the right by his pages and musicians, and on the left by members of the Moslem community.

11: Skinner E-5 (1955-1957) 1964
FA28 Mossi FA28

11: Skinner E-5 (1955-1957) 1964
FA28 Mossi FA28

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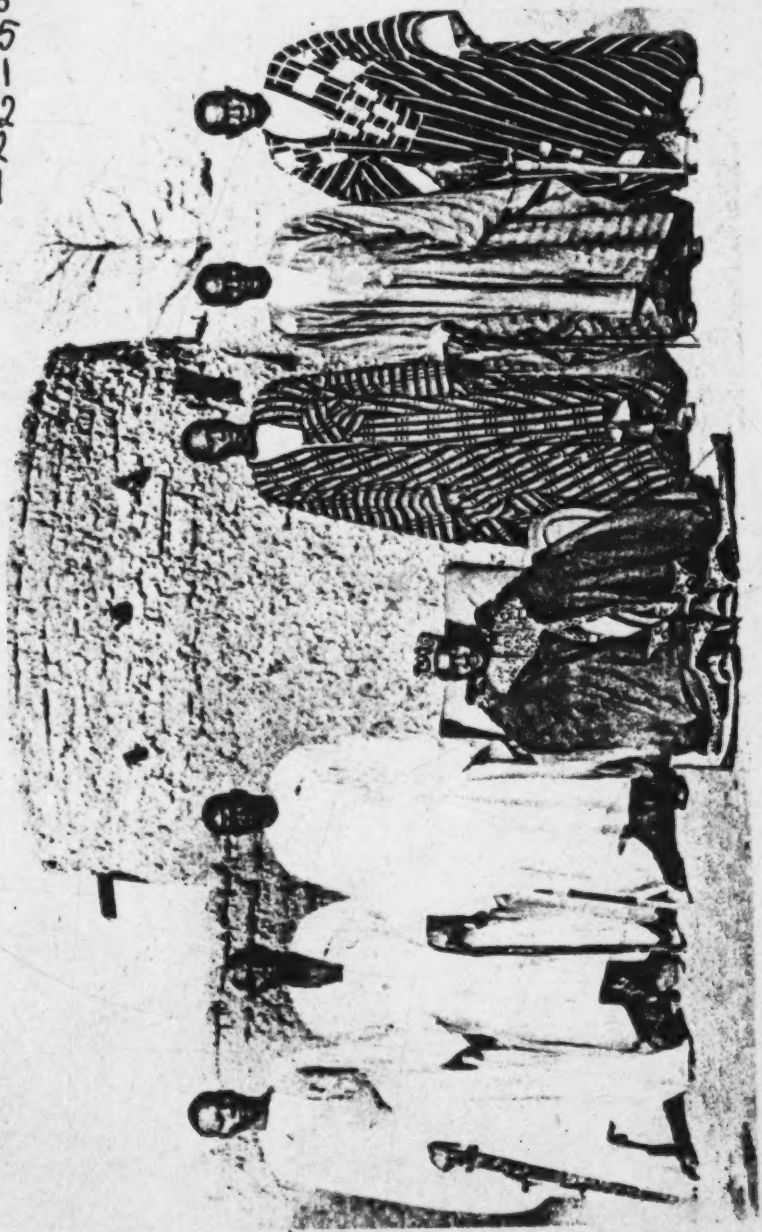

Mogho Naba Kougri (*center*) and, from left, the Kambo Naba, the Gounga Naba, the Ouidi Naba, the Larhalle Naba, the Baloum Naba, and the Nemdo Naba.

[v. 178-F]

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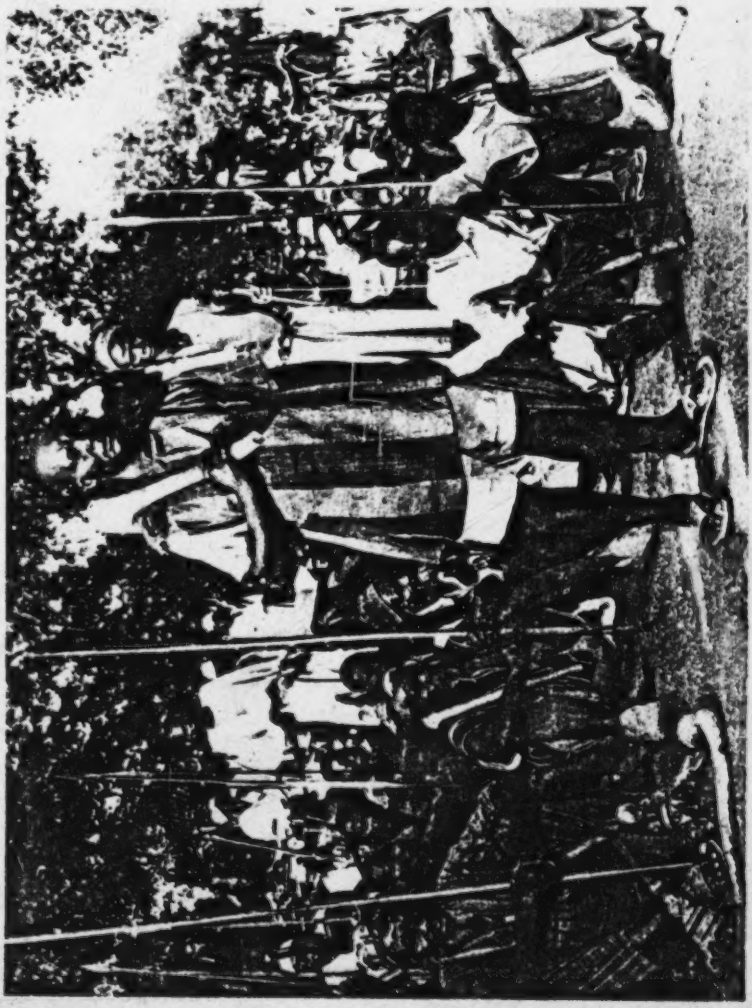

Mogho Naba Kougri's warriors, many bearing traditional weapons, respond to their sovereign's call for aid against the new French administration.

[p. 178 - G]

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Mogho Naba Kougri concedes to the administration, and orders his warriors to disband.

[p. 178-H]